1: Fitzgerald H-5 (1937-1938) AE3 Sino-Tibetan
Border Peoples AE3

774
532

Stone horse, mutilated for superstitious reasons.

Erh Yuan Min Chia girl.

291

[Face p. 144]

5:Graham E-5 (1933, 1941)1942 AE3 Sino-Tibetan
Border Peoples AE3
Ch'iang

as he plows, and it is asserted that the animals cease pulling when the plowman stops singing. 412

In every home there is a square hole in the ground filled with dirt and ashes. This is a very simple stove, and probably has been used for centuries. Similar stoves are found in the temples in or near the sacred groves. In this square there is often an iron stove that consists of a circle about three feet in diameter resting on three iron legs equal distances apart. There are three iron pieces extending from these three legs towards the center, but not meeting. These three pieces hold the cooking vessel above the fire. The writer has seen similar iron stoves among the Lolos of the Ningyuan valley. Probably the ancient form of this stove was three pieces of stone chipped into triangles so that if placed equal distances apart one part of each stone can serve as a leg, and the other in the center hold up the cooking vessel. The stoves in the temples in and near the sacred groves consist of three such stones each. In many homes there are now typical Chinese stoves made of stones, lime, and clay, with two or three fire-holes over which iron kos or cooking vessels can be placed. There are no chimneys, and the smoke goes back out of the stove into the room. In the ko food is boiled fried, and baked. Large [252] wooden dippers are used to pour in and dip out water and other liquids, and iron dippers and ladels are used to stir the hot food, turn it over, or dip it out.

Ladders are generally trees in which large notches have been cut, a type of ladder that is widely used in the highlands of west China. 417

The walls of the Ch'iang homes are innocent of any pictures that might beautify them, and are blackened with smoke from [532] incense, candles, lamps, and fires.

IV. Social Customs.

1. Social Life

The Ch'iang lead a simple social life. There are no theatricals excepting those given in the Chinese cities and villages. There are no social dances excepting near Chiu Tzu T'un. There is a taboo against using the funeral dance at any other time. One is tempted to conclude that the Ch'iang do not know how to play. The playthings of the children are often pebbles or broken tiles. When at leisure the 517

Mewu

177 the month is long or short and on which days the 24 chieh-ch'i occur,
805 that is, the dates according to which the weather predictions are
79% made. The Fantzu do not celebrate any Chinese calendar day except New Year. Not everybody knows when his birthday is or how old he is. They celebrate only the birthday of a Living Buddha, which coincides with the date of death of his previous incarnation.

532 The lay Mewu-Fantzu carry on art of any kind as little as they
341 do education. The arts of architecture, painting and sculpture are
79% practiced exclusively by the lamas. Only laymen who were once lamas may possibly engage in an art, for example, painting.

306 Although the tent nomads are very fond of ornaments, all their jewelry, except what comes from Inner Tibet, is made by Chinese and Mohammedans, albeit in strict Tibetan style. Nor do the women engage in any kind of artistic handwork, as for example embroidery.

533 It is different with music. The nomads cultivate simple folk music as well as religious music. Their only musical instrument is the flute, which is made of brass or of the wing bones of the vulture. Both men and women play the flute. They play mostly in spring, in the second and third months, in their tents, out on the pasture and along the road. Special occasions for music-making are New Year and family festivals, where there is much drinking and courtship. They enjoy singing, and do a great deal of it, particularly the young men and girls, without instrumental accompaniment. They have drinking songs, shepherd songs, love songs sung on the mountains, and a New Year's song. Once I also heard a monotonous work song sung by women who were washing fleece. Most of the songs are sung in alternating parts for boys and girls. The melodies are reminiscent of melancholy /40/ Russian folk tunes, sometimes also Alpine yodels. I succeeded in noting down the following songs which were sung in the mountains in alternating parts between boys and girls:

I.
1. Do not go away.
2. When you return I'll tell you something nice.

II.
1. When you look up, you see mountains, and beyond the mountains there is a river.
2. Even though corals and pearls look like stones, they are as dear as gold and silver.
3. Even though my friend is Chinese, he is of royal blood.